

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 19.

Promises to doing good.

To do good, and to communicate, forget not;
for with such sacrifices God is well pleased.—
Heb. xiii. 16. "To do good," is more than
saint men accomplish. "They have all gone
out of the way; there is none that doeth good,
no, not one." No works are pronounced good,
unless the heart be right. "First make the tree
good and his fruit good, else make the tree cor-
rupt and his fruit corrupt." God is good, and
the commandment is holy, just and good, that
requires us to love God with all our soul, might,
mind, and strength. But alas! we all come
short. We are altogether unprofitable. In our
flesh there dwelleth no good thing; therefore,
our works are evil. To repent, and believe in
the Lord Jesus Christ, and to love one another
as he gave us commandment, is our first, great-
est, and best work. Hoping that this work is
done, that we repent, believe and love; let us
note other things which we must not leave un-
done. Especially, doing good to others. By
this, we now confine our remarks to acts of be-
nevolence concerning giving and receiving. The
poor need our good works and charities. The
missionaries need our aid, as well as our pray-
ers. The Bible also must be translated, printed,
and circulated; religion, intelligence and Chris-
tian doctrine through the medium of periodicals,
tracts and Sabbath schools must be communi-
cated, and certainly prayers and alms must unite
together, in order to roll on the mighty conquest
of Zion's king. We must all see the benefits and
positive necessity of giving for the promotion of
these great objects. "The poor ye have always
with you, and when ye will, ye may do them
good."

Many needy persons are in our country, who
might receive assistance in various ways, without
injuring the donors. The heathen world, in vast
multitudes, are dying in sin, without the Bible,
and without missionaries. Now the way is pre-
pared. Those who cannot go and preach, may
give as the Lord hath prospered them. Some
may give to the amount of a Bible. How great
the privilege of giving the Bible to a heathen
people! Some may give a hundred Bibles, and
some a thousand, whom I fear are contented to
give but a few dollars. Who is willing to give
for benevolent objects, one third of all he has, as
did the Israelites? "Let every one give as he
purposeth in his heart, nor grudgingly, or of ne-
cessity, for God loveth a cheerful giver." But
the covetous, God abhors. Many promises are
made to them that do good. "Blessed is he that
considereth the poor, the Lord will be with him
in trouble." "Give, and it shall be given unto
you, good measure, pressed down, shaken togeth-
er, and running over, shall men give into your
bosom." "Do good and lend, hoping for nothing,
and the Lord shall reward thee." "Come ye
blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world,
for I was an hungred," &c. "Inasmuch as ye
have done it unto one of these my brethren, ye
have done it unto me."

Never forget the poor around you.
Who your charities do claim.
Think how Jesus Christ hath found you,
In your poverty and shame.
Sacrifices God accepted,
Under the Mosaic Law,
But the broken heart repenting
Will the soul to service draw.
Convert, come, and aged Christian,
Give yourselves, your all to God,
Give the needy, give the heathen,
Walk the path that Jesus trod.
He was rich and crowned in glory,
Yet for you quite poor became,
That when you peruse the story,
You might gladly do the same.

E.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.

BURMAH.

EXTRACT FROM A LETTER OF MR. KINCAID, DATED
MAULMAIN, SEPTEMBER 5, 1839.

I send you a translation of two letters from
Moung Oo Doung, one of the converts at Ava.
As it did not appear judicious for me to attempt a
visit to Ava in the present state of the country,
and being desirous of learning the situation of
the brethren there and at Rangoon, I sent up
Moung Na Gau and Moung Tha Oung, who
spent about a month in Ava and Amarapura, and
saw all the brethren, except Moung Shwa Loon,
who had gone to one of the Shan states on busi-
ness. I am happy to learn that they all remain
steadfast in the faith of the gospel, though they
are in great danger, such as people in America
cannot well comprehend. Moung Moung died a
short time since, of fever. He was ill only three
days. He had a sister of high rank in the pal-
ace; was well educated, and of polished man-
ners. But what endeared him to us most was
his faith in Christ. The deacon, Ko Gway, has
become very feeble, and is not expected to live
long. Having formerly been a government man,
he was extensively known, and since the revol-

tion, has been much of the time in danger of a
violent death on account of his religion. This,
with the scattered state of the church, has preyed
so much on his mind as to injure his health se-
riously. Moung Shwa Nee, whom we employed
as an assistant the last year we were in Ava, is
preaching the gospel daily, in an unobtrusive
manner, to those who will not be likely to betray
him to the government. He is unquestionably
superior to any other Burman or Karen convert
to Christianity. He possesses a far reaching in-
tellect, and in his investigations is so rapid that
every possible bearing of a subject appears to be
seen by him at once. When he embraced Chris-
tianity, a new world of thought and feelings burst
upon him, and from that day his life has been
exemplary and devoted to a patient study of the
scriptures. With his brilliant imagination and
rich flow of language, it was always delightful
to listen to his conversation on religious subjects.
I mention him now particularly, because I have
evidence that for two years, alone and unsup-
ported by any foreign teacher, he has continued
to publish the gospel of Christ in this city. Thro'
his instrumentality, I trust some souls will be won
to the service of God; and, should his life be
spared till Burmah is thrown open to our efforts,
I have every reason to believe he will become a
powerful preacher of the gospel.

The political state of Burmah remains the
same as when we left Ava in 1837. The Eng-
lish have made unceasing efforts to prevent war,
and establish former friendly relations—partly
because it is their policy to take no more terri-
tory under their control, and partly on account of
the present critical state of Indian affairs. But
now the army of the Indus, since the fall and oc-
cupation of Candahar, Ghizni, and Kabul, is at
liberty, if needed. Peace is now established in
Central Asia, and the probability is that govern-
ment will turn its attention to Nepal and Bur-
mah. The Indian army, in an incredibly short
time, marched about 2000 miles, broke up a pow-
erful combination of eight or ten hostile nations,
and only fought one or two inconsiderable bat-
tles. It is to be hoped that the approaching war
with Burmah will be as speedily terminated and
with little suffering on either side. There is no
reason to expect that the court of Ava will relax
in their demands, or recede from the barbarous
maxims they have adopted, and consequently war
cannot be avoided. Oppression and cruelty are
carried to so fearful an extent, that the coun-
try is now suffering tenfold more than ordinary
warfare is capable of inflicting on any people.
The monsoons will soon close, and the question
of war or no war will soon be settled. I feel
very anxious to return to Burmah Proper, and
as soon as possible, to Ava. If, as we now an-
ticipate, an English army should march into
Burmah at the close of the monsoons, in four
months more I shall be able, at least, to go to
Rangoon. If war is delayed I have resolved to
return and resume, as far as possible, my former
course of labors.

LETTERS OF MOUNG OO DOUNG.

The subjoined letters are those alluded to by
Mr. Kincaid. They will be read with interest
because of the spirit of faith, patience and love
they indicate in the writer. His attachment to
the gospel, and willingness to suffer for its sake,
will endear him to the hearts of all Christian
readers, and, we trust, cause them often and fer-
vently to bear him and those other "sheep with-
out a shepherd," in their petitions to the throne
of grace.

My Beloved Teacher Kincaid,—After reaching
Ava and finding my parents, I lost no time till I
had found out the residence of all the disciples.
Some of them have removed to Amarapura, and
they are so scattered that they do not meet often-
er than once in a month, some once in two months.
Soon after getting to Ava I wrote a letter, and
on desiring to take it to the English resident's,
the Burman officers forbade me, saying, "there
was no permission to go or come." Until the
present time I have not dared to send a letter.
Besides this, a priest went merely to see the Eng-
lish, and was seized and taken away to execu-
tion, so that I did not dare to send you a letter.
Now, feeling a great desire to write you, I have
gone secretly to a foreign merchant, and he will
send the letter—after this I hope to be able to
send you letters often. Not long after getting to
Ava, Ma-ee* the daughter of Ko Shwanee, died.
After this, Moung Moung died of a fever, and
was ill only three days. The disciples here are
like sheep without a shepherd, and are anxiously
looking for the time when the teachers can come.
I wish much to return to you, teacher, but my
father and mother are old and very infirm, and
cannot get about well, so that I must remain and
support them by my labor. When the disciples
meet, they consult together about fleeing from
this city to Maulmain, but as yet dare not make
the attempt. The disciples remain strong in the
faith of Christ, and pray to God continually.—
The writer, Ko Shwa-nee, is perseveringly
preaching the gospel. Men-dong-gee and Moung
You come to Ko Shwa-nee's house every three
and four days and reason with him about the law
of God. To the beloved teacher,

From MOUNG OO DOUNG.

I, Moung Oo Doung—How much I remember,
and how much I love the teachers and their la-
dies, I cannot fully express. In the night season
I dream about them, and weep much. Thus ar-
dently loving each other in this world, although
separated, when we remove to the future world,
in the heavenly kingdom, and meet face to face in
the presence of God, all former anxiety will be
forgotten. Whether enjoying much prosperity
in this life, or suffering much adversity, let not
the mind be elated with the one, or cast down
at the other, even as by diligent perseverance in
divine things we have hope of eternal bliss and
happiness. My beloved teacher, I purpose to
write in this letter about worldly events and
about the heavenly religion in the city of Ama-

*Ma-ee was one of Mr. Kincaid's school girls.
†Moung Moung was a brother of great promise.

rapura. Concerning the intelligence which a
foreign merchant in this city gave you,—if you
credit what he wrote, then you think we have
gone astray.* Although he is of the English
race, who gave you such intelligence, yet teach-
er, even as your wisdom teaches you, reason on
this subject and believe only what is worthy of
belief. O teacher, give great heed to this busi-
ness.

On the night of the 9th of the new moon, the
month Tongoo, (March, of the Burman year
1200,) the earth shook with fearful violence.—
The temples, pagodas, brick buildings, city walls
and other things were destroyed, and many peo-
ple killed. Up to this time, more than two months,
daily and without intermission, the earth shakes.
The people of the world (all who are not Christ's
people, he means) being greatly frightened, wor-
ship their gods. But we (the disciples) were de-
livered from all harm by the power of God, and
this divine protection was most wonderfully man-
ifest. At this time we were remaining in the
house of some relatives in Ava. They, being
evil disposed, reported around that we worship-
ed Jesus Christ, and would not associate with
them. In the midst of this, in the night season,
was the great earthquake. My mother was
alarmed, and prayed with a loud voice—"O eter-
nal God! living and eternal God! have mercy
on us and save us. O God, send deliverance."
The moment before, we were all asleep upon our
beds, and above us, five cubits high, were large
timbers and beams; they were directly over us,
so that if they fell directly down, we must be
crushed; yet they did not fall on us, but fell all
around us, and by divine power we were preser-
ved from all harm. In the house with us was a
man sleeping, who is not a disciple of Christ, and
he was bruised and nearly killed by the falling
timbers. When I spoke to this man and others
about God's wonderful care and deliverance, they
with an envious spirit went about saying, these
people have forsaken the gods, and worship Jesus
Christ. This they said to get us into govern-
ment difficulty. As we dare not remain in that
house, we removed to Amarapura, and have built
a house in the De-pa market. If we remain long
in this city, the king will know it, and if it does
come to his knowledge, he will cause us all to be
killed.

Since the arrival of Moung Na Gau and Moung
Tha Oung, and having heard from the teachers,
I think much about returning with them. Al-
though I am a young man, and have no wife, yet
up to this time it has been more difficult for me
to go to you, than for a married man. My father
and mother have great age and cannot labor. It
is very hard for me to leave my brother, Moung
Too, alone, as he is not able to support them.
I desire for earthly happiness; neither do I desire
afflictions; but if it was the will of God, I
should be willing to leave this world. We have
hope that this time of great distress and fear will
not continue much longer. Our hope is in God.

*This has reference to an infidel foreigner, who
wrote to me that the Christians had all turned back
to their former religion, when, in fact, he was per-
sonally acquainted with but one of them, and knew nothing
of their situation.

From the Presbyterian.

I AM AFRAID MY SINS ARE TOO GREAT TO BE FORGIVEN.

It is not unfrequently the case that persons,
brought to any thing like a true sense of their
guilt before God, immediately conclude, that
there is no forgiveness for them. This is perhaps
more frequently true, with persons considerably
advanced in life, and especially where they have
been externally moral, and regular in their prin-
ciples. And it may be accounted for, on the prin-
ciple that such persons have so long thought them-
selves perfectly secure, and paid so little atten-
tion to the real nature and consequences of sin,
that when conviction comes upon them, all their
hopes vanish and they find that even those things
upon which they depended for safety, now ap-
pear to be but gilded sins, and justly deserving
of God's wrath and curse. Speaking after the
manner of men, it is generally much more diffi-
cult to convince such persons of their lost condi-
tion, than the more openly or profanely wicked.
But when they are convinced they seem to be
more deeply affected, and it is much more diffi-
cult to prevail on them to take the comfort which
the gospel affords to the broken hearted.

These reflections have been suggested by a
case which recently came under my observation.
An old gentleman, whose head is blossoming
for the grave, has been for some time past under
very serious concern of mind on the subject of
his salvation from sin and hell. In conversing
with him he said, "I am afraid my sins are too
great to be forgiven." "I once thought that if
I were moral and honest and did all the good I
could, I was safe, but I now find it won't do." "I
try to pray, but I find no relief."

Such a state of mind is truly distressing, but
yet it is the only one which will lead the sinner
out of himself, and cause him to cast himself,
guilty as he is, upon the sovereign mercy of God
in Jesus Christ. The soul must be thoroughly
convinced of its guilt and helplessness before it
will either appreciate the merits of Christ or be
willing to depend simply and alone on him for
justification before God and adoption into his fam-
ily.

I would say therefore to all such, it is a great
mercy that God has, by his Spirit, brought you
to see your sins in their true light. Had he not,
you would have continued careless and negligent
of him and your soul, until you were utterly
lost. Be careful therefore not to trifle with your
convictions. Cherish them. Do not attempt to
argue them away, nor indulge for a moment the
idea that you are suffering unnecessary alarm—
that your sins are not after all, so very great.
They are far greater than you yet see or feel
them to be, and every single sin "deserves God's
wrath and curse both in this life and that which
is to come." Grieve not the Spirit of God nor
tempt him to depart from you. If he does, your

last case will be unspeakably worse than the
first. Yield yourself to his influences, and as
you see your danger, fly to the only remedy pro-
vided for you. "Believe in the Lord Jesus
Christ and thou shalt be saved." Again, indulge
not in despairing thoughts. Give no place to the
devil, when he tempts you to think it is now too
late for you to find mercy, or that your sins are
really too great to be forgiven. God waits to
be gracious. And though your sins were ten
thousand times greater than they are, yet his
grace and mercy exceed them, and in the merits
of Christ there is an infinite fulness. "His
blood cleanseth from all sin." "He came to
seek and to save that which was lost." "It is a
faithful saying and worthy of all acceptance that
Christ Jesus came into the world to save sinners;
of whom I am chief." Read the parable of the
prodigal son. Remember the case of the dying
thief. A bloody Manasseh was pardoned, and
Mary Magdalene, out of whom went seven
devils, was made a child of God. Besides it is
written "as I live, saith the Lord, I have no pleas-
ure in the death of the wicked, but that he turn
from the evil way and live."—"Resist the devil,"
therefore, by the sword of the Spirit, "and he
will flee from you."

Lastly, think not and strive not to make your-
selves better, in order that you may be more
worthy of salvation, or more acceptable to Christ.
This cannot be done. Christ only can make
you better, "and all the fitness he requires, is to
feel your need of him." You must go to him
with all your guilt, for he only can cleanse and
save you. He will be a whole Saviour, or none
at all. Stay not then where you are. If you
do you perish. If you go back and become again
careless in all likelihood you perish. Your only
safety is to go forward, and upon God's own
terms of free grace accept of salvation in Christ.

Venture on him, venture wholly,
Let no other trust intrude,

and you will then be safe. Salvation is from the
beginning a matter of free and sovereign grace.
Cast yourselves therefore by faith on Christ, and
you live. Refuse to do it and you die.

D. N.

From Zion's Advocate. THE SABBATH.

The divine command plainly prohibits all civil
business, unnecessary labor, idle talk, and need-
less travelling on the sacred Sabbath. It is pain-
ful to see how little respect is often paid, by
multitudes, to these positive interdictions. That
depravity is mournfully deep which can blind its
votaries to all the solemn realities of that ap-
proaching judgment, where the slightest viola-
tions of duty will be severely and justly retri-
buted. That such depravity actually exists to a
fearful extent in this country, only one moment
of careful reflection, is sufficient to convince us.
Very trifling excuses are eagerly sought and urged to justify the most
glaring violations of God's holy law. A bright
prospect of earthly gain is often found sufficient
to hush the monitory tones of conscience, and to
render many arguments exceedingly plausible,
favoring extensive journeys for the accomplish-
ment of worldly business. Blinded by the god
of this world, thousands urge their way onward
from point to point, perfectly regardless of every
sacred prohibition, and of all future consequences.
Many seek to justify a total disrespect for
the Sabbath, by holding up to view the excessive
strictness of the Jews in relation to it, in the days
of our Saviour and his apostles. But because
they went to one extreme, we can see no reason-
able ground why men of this generation should
go to another far more alarming and ruinous.

It was needful for that nation to be severely
scourged for its excessive and multiplied trans-
gressions, it remains for future history to declare
what shall be the merited doom which must be
received by all that throw off entirely in this age
every religious restraint. The desecration of the
Sabbath in this country should urge us to antici-
pate as rigid a divine administration as has ever
fallen to the lot of man to receive. When we
look over the history of the past, and see how
God dealt with the Israelites, and with the na-
tions of antiquity which violated the instructions
of his appointment, how can we fairly hope to
escape a similar doom? History clearly proves
that every nation and community has been pros-
pered while it has honored God's Sabbath and
kept it inviolate. And no nation has been able
to maintain social order and the supremacy of
law when the Sabbath has been trampled under
foot.

If we shall ever fail to perpetuate those blood-
bought civil and religious privileges of which we
so often and boastfully speak, I have no doubt
that to the evil of Sabbath-breaking will the fail-
ure be chiefly attributable.

Infidel France once attempted to destroy the
Christian Sabbath by public enactment, but it was
soon found that a restoration of the fourth com-
mandment, was the only means which could save
the metropolis and kingdom from speedy and re-
coverless ruin. If France could not dispense
with the Christian Sabbath with safety to its in-
stitutions, no more can we. And it must be re-
garded by an intelligent statesman as a fearful
garnish in our national history, when the Sabbath,
to any extent, shall be desecrated or done away.
We see even now, from the limited extent to
which Sabbath-breaking is carried at this day,
some of the most unhappy results. It leads men
far into scepticism, and tends in many ways, most
far into scepticism, and tends in many ways, most
powerfully, to produce rudeness and intemper-
ance are associate vices; they go hand in hand,
and produce nearly all the misery and crime com-
mitted in the land.

It is stated that out of 100 convicts in Con-
necticut State Prison, 90 had been habitual Sabbath-
breakers; and in Massachusetts State Prison, out
of 256, one hundred and eighty two were of the
same character. Much the same may doubtless
be affirmed of all the penitentiaries in our land.

And what is most dreadful of all, the Sabbath-
breaker is filled with the most dangerous errors
in regard to God and religion. He seldom if ever
looks forward with any assurance of hope to a
safe and blessed immortality.

Having needlessly neglected God's law in this
world, God will be as pitiless to his necessities in
that which is to come. It may be well for pro-
fessed Christians to inquire whether their exam-
ple tends to promote or to remove the evil in
question. We have some reason to fear the ex-
ample of church members has not in all cases
been proper or salutary. Worldly business has
often put in for too large a share of their sacred
hours. The least obtrusion of a worldly kind,
must essentially unfit for religious duty the de-
voted mind, and render its prayers accessless before
the throne of God. Of how many church mem-
bers the guilt of doing unnecessary business on
the Sabbath is justly chargeable, it would be im-
possible for me to decide.

That it prevails to some extent, I am fully pre-
pared to believe. To be sure, it is often very
convenient to mature plans, give public notifica-
tion, pay little debts, secure laborers, &c. during
the hours of holy recess; but who ever thought
of making temporal convenience or profit the
standard of moral action? If these excuses can
be made to justify a perverted conscience, they
cannot be made to pass favorably with our offend-
ed God. Every violation of this sort argues a
great corruption of the moral sense, and bespeaks
an extreme weakness of Christian principle. Now
while nominal Christians indulge in manifest and
open violations of the Christian Sabbath, can they
reasonably expect of the ungodly any thing short
of a minute and careful imitation of their unhol-
y example?

To allow ourselves to pass hours in idle chat,
is likewise a serious evil, and is subversive of
great good to the church. The divine rule is,
not to think our own thoughts nor speak our own
words. Let it be remembered then, that for every
idle word we shall be brought into judgment.
This idle chat has not the least tendency to im-
prove our religious character, nor that of those
about us; but it does wonderfully unfit all con-
nected with it, for well matured and exalted wor-
ship. It therefore perverts the great design of
the Sabbath, and is certainly wrong.

Unnecessary sleeping away the hours of sac-
red rest, is another evil which we cannot fail to
notice, and it is one which should be deeply de-
plored. To pass away hour after hour in perfect
unconsciousness, is not as we have learned the
commandment, to keep holy the Sabbath. It
may be argued, that this is negative goodness, at
least, that we do no hurt in this way, if we do no
good. But we maintain on the contrary, that
negative goodness is absolutely positive badness.
We waste the precious hours of time needlessly,
and cast a deadly influence over the face of hu-
man society. How deeply will an impenitent
sinner believe the love of God can dwell in that
man who can quietly slumber away the hours
which God has mercifully appointed for pious
worship? Nor will he be successful in remov-
ing this impression, though he should spend the
remaining wakeful hours in varied and pious
reading. The house of God perhaps is the place
and the only place where duty calls him, and his
strivings to comfort or profit himself or others in
any other way, will be entirely unsuccessful and
useless.

WM. N. SLASON.

SOMETHING PROFITABLE.

What that something is, amidst the wreck of
the usual means of wealth, is an inquiry worth
making. Men, whose sagacity has deceived
them, and whose speculations and plans of busi-
ness have been so sadly disappointed, will with
difficulty admit, that there is any thing which
may safely be trusted. Their minds become
morbid, and move from one extreme to its op-
posite, from credulity to distrust, from presumption
to despair. There are multitudes who amidst
the wreck of their fortunes conclude, that they
have nothing to do, but to sit down and mourn
over the ruin of all their hopes. This is not a
wise conclusion. It does not help the matter, it
affords no strength to bear a reverse, nay it greatly
aggravates the reflections, which active em-
ployment might rightly direct and control. Dis-
appointments and losses should never discour-
age, although they may very properly lead us to
inquire, whether we have not been working in a
wrong channel; spending our money for that
which is not bread, and our labor for that which
profited not.

We would whisper a hope in the ear of every
one who has met with vexatious losses and cruel
disappointments to his worldly expectations—all
is not yet lost; all things are not equally deceit-
ful, there is one source of profit which you have
not yet tried! Before we mention it we merely
request that the infidel heart will not turn away
at the sound of the word; if it does, the loss will
be its own. Godliness is this fruitful source of
profit! it is profitable for all things and at all
times, it has the promise of the life that now is,
and of that which is to come. Its value is much
more extensive than Balaam imagined, when he
supposed that it was only desirable as a support
in death, nay, it has great efficacy in promoting
the best interests of men even in this world.—
Wonderful indeed is its efficacy! The possessor
of it finds that just in proportion as he resorts to
this, his wealth increases, a wealth that rust nev-
er corrodes; it cheers him wonderfully as he
pursues his pilgrimage; sorrow loses its gloomy
aspect and half its weight, when regarded through
this medium; nay, it absolutely can make the
grave a subject of pleasant contemplation. No
man can become bankrupt who has this wealth,
and no one who desires to possess it need fear
failure in attaining it. Amidst all the miserable
and unprofitable pursuits of life, it is the Lord of
all who kindly directs us to a pure source of hap-
piness, and who says, If you would enjoy a plea-
sant journey through the world and a happy rest
in heaven, seek and obtain godliness—for this is
profitable for all things.—Presbyterian.

From the Cabinet. THE LAST PRAYER.

One afternoon in 18—, several carriages were seen gathering around an elegant mansion in the town of P—. A clergyman and several physicians were assembled in a darkened chamber around the accomplished Mrs. L. The anxious countenances, the light tread, the half-suppressed breathing of the attendants, the solemn stillness that pervaded the room, told too plainly the fearful apprehensions that the disease of Mrs. L. would baffle all human skill and prove fatal to the sufferer. She had been suddenly arrested in the vigor of womanhood and the full flow of health, by a disease that had locked up all her senses in a lethargic stupor, from which the skill of faithful physicians, and the assiduous efforts of sympathizing friends could not arouse her. The loss of such a friend under any circumstances could not but be severely felt, but the affliction would seem greatly increased, were she to pass into the world of spirits, without any communication with those who might still linger behind. For several years she had been an ornament to the church, and her friends earnestly desired to know whether her religion proved an unflinching support, when passing through the valley of the shadow of death, and when in the course of his prayer the clergyman entreated the Lord that her consciousness and power of speech might, if consistent with the divine will, be restored, most earnestly did every heart join in the request.

When all the means which affection and professional sagacity could suggest had been tried in vain, her little son, who had just learned to articulate a few words, was accidentally brought into the room. With mingled fear and wonder he gazed upon his mother, and upon the attendants, watching in silence the issue of the disease.

"Ma-ma, ma-ma," exclaimed the little prattler, after a few moments silence. These words effected, as if by some mysterious power, what other applications had failed to accomplish, the mother opened her eyes, and slowly stretching out her hand, beckoned for her son. He was placed in her arms; in a low voice, she commended her offspring to God, and prayed that he might meet her in heaven. That was her last prayer, and in a few moments that son was motherless.

The scene now changes—We pass over an interval of twenty years and find that son in college. The noble and commanding form of Wm. L., his urbanity of manners, and diligence in study, soon won him the esteem of both faculty and students. During the first year he held a high rank in his class and gave promise of eminent usefulness. But college life puts a young man's principles to a severe test. It is a state of exposure and trial, where no youth is safe without devoted piety, a security which William L. did not possess. He formed unfortunate connections with several idle students, the effects of which were soon apparent in his recitations. He was admonished of his danger, but seemed as if spell-bound by some fascination from which he could not escape. It has justly been said that idleness is the parent of many vices; so it proved in the present instance. Influence led on to dissipation, and after repeated admonitions to reclaim him, William L. was expelled from college a drunkard! Small indeed was the prospect that his mother's last prayer would be answered.

William returned to his home. The report of his expulsion from college, and the cause of it, blasted the high raised expectations of his friends, and sounded in their ears like the knell of all his prospects and hopes. Still they endeavored to throw around him such influences and associations as would restore his self-respect, and with all the eloquence of pure affection, they besought him to abandon at once and forever the intoxicating bowl. Their earnest entreaties led him to moderate, in some degree, his excesses, but produced no radical reformation, and his friends, wearied with unavailing efforts, were beginning to conclude that they must give up his case as hopeless.

One dark and cloudy evening, William was sitting alone in his chamber, musing upon the great change that had within a few years come over his prospects, when his uncle entered the room, and proposed a walk. William put on his hat and accompanied him. Whether by accident or design, they walked in the direction of the grave yard, and soon found themselves by the grave of Mrs. L. The uncle then gave William a description of her character, and of the circumstances attending her death, particularly her dying prayer that he might meet her in heaven, "and now," said he, taking William by the hand, "will you meet her in heaven, or will you die a drunkard?" William burst into tears and sank down upon his mother's grave, overwhelmed with emotion. The darkness without was but a faint emblem of the horror and darkness within. Guilt, remorse, shame, stung him to an intensity of anguish such as he had never known before. His life passed in rapid review; talents wasted—time mis-spent—reputation blasted—hopes crushed—the hearts of friends bleeding over his degradation—a mother's last fond desire unheeded—her last prayer unanswered—these and kindred reflections came crowding upon his thoughts, and death itself seemed preferable to his present degradation and wretchedness. He retired to his chamber and to a sleepless pillow. The next morning, when the family gathered around the breakfast table, they found on it a temperance pledge drawn up in the strictest form and signed by William L. From that time may be dated not only a reformation of external character, but also, as is believed, an internal and spiritual renovation of the heart.

He now resolved to resume his studies and to prepare for some useful station, but before he could put his purpose into execution he was seized with a fever which left no hope of his recovery. He bore his protracted illness without a murmur, and seemed desirous of recovery only that he might counteract in some degree the evil he had already done. On one occasion when his father told him that the physician had recommended a little wine, he said, "father, if you insist on it, I will take the wine, though I should greatly prefer not to do it. I must die, and let me die without being polluted by what has well nigh proved my ruin." His request was granted. A few days afterwards, a long and silent procession was seen moving to the church yard, preceded by the mortal remains of William L. His body

slumbers by the side of his sainted mother, but where is the spirit? We believe the mother's last prayer was heard, and that her son has gone to meet her in heaven.

THE JEWS.

The state of the Ottoman Government and of Mohammedanism is closely watched by the Jews, and they view late events as highly favorable to their hope of restoration.

A late writer in the London Quarterly Review, says, of the Jews generally:

"They no longer conceal their hope and their belief that the time is not far distant, when 'the Lord shall set his hand again the second time to recover the remnant of his people.'"

In Poland, the great focus of the Hebrew people, this feeling is very prevalent. We are told indeed that large emigrations to Palestine have already taken place. A deputation from Scotland who have recently visited Palestine, make the following statement in regard to the present population of Palestine.

"In all Palestine, there are from 10,000 to 15,000 Jews; they reside chiefly in the four holy cities, and may be estimated at 7,000 in Jerusalem, where they have six synagogues and 36 reading places; 7,000 or 8,000 in Hebron, where they have two small synagogues; 1,200 in Tiberias, where are five synagogues; 1,900 in Safet, where are four synagogues.

The foreign correspondent of the N. Y. Star, says, that a memorandum has been addressed to the Protestant monarchs in Europe, on the subject of the restoration of the Jewish people to the land of Palestine. The document in question, dictated by the peculiar conjunction of affairs in the east, and the other striking 'signs of the times,' reverts to the original covenant, which secures that land to the descendants of Abraham, and urges upon the powers addressed, what may be the probable line of duty, on the part of Protestant Christendom, to the Jewish people in the present controversy in the East. The memorandum and correspondence which have passed upon this subject have been published. The subject is one of deep interest.—*Boston Journal*.

A BEQUEST.

Mr. Thomas Spratt, of Philadelphia, departed this life on the 12th inst., in the 47th year of his age, in the full possession of his reason and in the confidence of faith. The deceased had acquired a small property by great industry and economy, and being an unmarried man, he bequeathed it to religious objects in the following proportions: three eighths to the Presbyterian Board of Foreign Missions, three eighths to the Board of Missions, (Domestic), one eighth to the Presbyterian Board of Publication, and one eighth to the Pennsylvania Bible Society. Mr. Spratt was a reader of the Presbyterian, and he was, as we discovered after his death, the first one who responded to our call in relation to the Presbyterian Church, in Monrovia, Africa. On three several occasions he entrusted us with donations to objects which had been recommended to us in our paper, but had declined giving us his name. We saw him sleeping in death, that we were able to identify our unostentatious and liberal friend. So rigid was his economy, and so self-denying in matters relating to his own comfort, that some suspected him of penuriousness; but now, when he is beyond the reach of censure or praise, it has appeared that he denied himself that he might have greater means of serving God. We have discovered, that although a few years ago, he was worth but a few hundred dollars, and possessed when he died probably less than 4000 dollars, yet in the last two years he contributed to one of our Missionary Boards 200 dollars, and constituted two clergymen life members of the Foreign Missionary Board; and this was done so secretly, that neither the Boards or the clergymen had any means of ascertaining who was the generous benefactor. Other similar deeds he no doubt performed, which have never been discovered. He refused to make any provision in his will for a stone to mark the spot in which he should lie, until an intimate friend assured him that he would do it at his own expense; then he consented, provided that it should be done at the least possible expense, on the plea that the money might be more usefully expended. He was a humble Christian. When dying he was asked if his faith in Christ was strong? His reply was, "If I cannot say strong, I think it is certain." The example of such a man may make many a rich professor blush.—*Presbyterianian*.

NUMERICAL STRENGTH OF BAPTISTS.—The increase of the Baptist denomination in this country, has for many years been rapid beyond a parallel, perhaps, since the early ages of Christianity, and the present rate of increase has, perhaps, never been surpassed. The Christian Review reports sixty-seven ordinations, and thirty-four new churches constituted during the quarter, from Dec. 1 to March 1. According to the Baptist Record, the American Almanac for 1840, gives the numerical strength of the Baptist denomination in the United States as, 4,300,000; this includes the various sects of Baptists, all of whom however adhere to the primitive mode of baptism, which is by immersion. This calculation shows that those who practice immersion are 1,300,000 stronger than the Methodists; 2,125,000 stronger than Presbyterians, 2,900,000 stronger than Congregationalists, 3,500,000 stronger than Episcopalians, and 1,110,000 stronger than Universalists, Roman Catholics, Lutherans, and Dutch Reformed, all together. Besides there is a large number in most of these denominations who adhere to immersion, and who ought to be consistent Baptists. How deep, how increasing are the obligations on us as a denomination to abound in every good work, and to exhibit every Christian grace and virtue.—*Ch. Watchman*.

VOLUNTARY EFFORT IN ATTENDING TO DIVINE TRUTH.—Hearers often lose much by not fixing the mind resolutely on the discourse at its commencement. Perhaps the preacher's manner is not very attractive. Perhaps, in opening his subject, he seems to be somewhat dull. No matter. All that is the preacher's business, not yours. You should not be dependent on his manner. You should inquire, What does he say? Is it divine truth? How shall I use it for my highest improvement? Justice to your minister requires attention. Philanthropy and civility require it.

Good manners require us to attend to those who address us. You should make this a fixed principle always, when listening to the gospel.—*N. Y. Evangelist*.

ONE METHOD OF DOING GOOD.—The man who takes a religious newspaper, and approves its spirit and principles, can do his neighbor a great service by persuading him also to take it. Families who are not church members may thus be greatly benefited. The secular intelligence which is thus brought before them is connected with evangelical truth, and even serves to illustrate it. A religious paper, properly conducted, is an interpreter of the abiding word, and of the changing times. The intelligence of this day is calculated to make an impatient reader realize that there is a God in the earth. Look around you then, Christian friend, and ask who there is, in the church, or out of it, in your neighborhood, whom you can thus benefit.—*N. Y. Evangelist*.

From the N. H. Bap. Register.

LETTER FROM BRO. TAYLOR.

We are very much gratified in having the opportunity of laying the following letter before our readers, knowing the satisfaction many, especially those who are acquainted with Bro. Taylor, will derive from its perusal. Did Bro. Taylor know how often enquiries are made respecting him, we think his friends would often hear from him through the Register.

Prairie Ronde, March 27, 1840.

DEAR BROTHER WORTH—It is some time since I wrote you, and I confess I am almost ashamed of it, when you are so ready to keep up a correspondence on your part in letting me hear from you every week by way of the Register, but I must beg of you to excuse my negligence. Since I came into this country, my life has been a life of cares and sometimes perplexities. It is now about six years since I came into this country. My first object, taking things in course, was to provide a habitation for my family, and make them comfortable as to food and raiment. My next, (though first in importance,) to establish a religious meeting in the place, but O, how unlike N. H., I will say any part of it, how unlike anything I had ever seen before, what total indifference respecting everlasting things, what looseness on the Christian Sabbath were at once apparent! I hardly knew what to do, sometimes I doubted my call to the ministry, as so few and almost none were disposed to hear; at other times I had fears I came into this country without the approbation of God, but having obtained help of Him, I have kept up my meetings till now.—Over two years ago, we gathered a church of thirteen members, all emigrants, which has increased, with but one baptism, to about forty.—We have some good brethren. One year ago, we set ourselves to work to build a small meeting house, about 30 by 25. Last June the Lagrange Association met with us, at which we were favored with a visit from the venerable Dr. Comstock, father of the Burman Missionary of that name. The meeting was a pleasant one, and was rendered very interesting by the attendance of a few of the Indians living west of us. One of them was the chief, perhaps 78 years old. He spoke to us repeatedly through an interpreter, and prayed in the meeting very fervently. They all united also and sang a hymn in the tune of Northfield, carrying two parts, and keeping good time. The chief, I understand, is considerable of a farmer, and raised a pretty large crop of grain the last year. They appeared very different from the strolling Indians that live among us. I was told, however, when I first came here, that these when sober, were the most civil class of people in the country, and I have found it to be pretty much so, but when intoxicated, which is quite often, they are very savage. One of them, it is supposed in consequence of drink, killed a white man, a few months ago not far from us. He and his squaw called at the house to warm them and stay over night. He laid down, but appeared very uneasy, and kept saying, chenocoman, cheat me, chenocoman, cheat me; at length he arose, drew his knife and stabbed the man of the house in the temple and he died instantly. The day but one after, I attended his funeral. The day after his death, the Indian was arrested and put in jail, and in irons, awaiting his trial, and will probably be hung. The Indians knowing that he must die, want him to be shot. They say they will shoot him, and the chenocoman, that is, the white men, may stand by them. They offer this because they consider it a great disgrace to be weighed as they call it, to be hung.

The state of religion in this country is very low, and iniquity every where abounds. The great source of evil is intemperance. The surplus of grain is so great and the price so low, (only 50 cts. a bushel, for the best of wheat,) that distillers are very active. We have a temperance society here, and shall probably soon have an abolition society.

I have been very much discouraged about getting in operation a female school on the plan I intended when I left N. H. The country is so new, and the state of morals so low, that I fear it would be impossible to sustain one were it put in operation, especially as the state intended to establish a branch of the university in each county, and with a fund of more than a million dollars completely monopolize public instruction. Our institution at Kalamazoo has struck its colors to them on condition that they will employ a Baptist Preacher in that branch, which was established within a hundred rods of ours, though ours had been in operation two years; we, however, save what funds we had left, as it runs us in debt several hundred dollars.

Our health is now good, though I am considerably troubled with rheumatic complaints, indeed it is a time of general health throughout the state, except now and then a case of ague.

Affectionately yours,
WM. TAYLOR.

REVIVALS IN WISCONSIN.—We are informed by a gentleman who has received a letter from his brother in Wisconsin, that revivals of religion are prevailing extensively there, exceeding in power and interest anything that he ever witnessed in New-England. The writer states that in his neighborhood, not far from Southport, some scoffing infidels, about a dozen in number, banded themselves together in a club, for the express purpose of opposing the work, and that in a short time every one of them was converted.—*New Haven Record*.

CHRISTIAN SECRETARY.

HARTFORD, MAY 8, 1840.

THE ANNIVERSARIES.

In our last, we gave a brief account of the annual meeting of the American and Foreign Bible Society, and the American Baptist Home Mission Society. Of the latter we promised some further particulars.

In presenting the report, the Corresponding Secretary, Br. Hill, remarked that owing to the incompleteness of the returns, it was impossible to give an accurate statement of the amount of labor performed by the missionaries of the Society. From the documents in the hands of the Executive Committee, however, the following summary is compiled. The number of missionaries and agents in the employ of the Society the past year, was 93, who had labored in 18 states and territories, the Canadas, and Texas—their united labors being equivalent to those of one man for 65 years. They had travelled, in all, 33,130 miles, preached 2,880 sermons, baptized 761 persons, organized 24 churches, and ordained 15 ministers. During the same time, the auxiliary bodies have employed 153 missionaries, who have performed labor equal to 116 years of one man. Total, 246 missionaries, and 178 years of labor. Arrangements will be made to secure more complete information for the year ensuing. Br. Hill, the new Secretary, will be found an efficient man, well fitted for the duties of the office.

BAPTIST BOARD OF FOREIGN MISSIONS.—The annual meeting of the Board of Managers of the Baptist General Convention was held at the Tabernacle in Mulberry street, on Wednesday, April 29th, at 10 o'clock, A. M. Dr. Kendrick, of Hamilton, presiding. The Treasurer, Hon. H. Lincoln, presented his report, and the annual report of the Board was read by Rev. Solomon Peck, Corresponding Secretary. Interesting addresses were made by brethren Babcock, Galusha, Peck, Leonard and Bolles. It is impossible to describe the feeling of joy and gratitude which pervaded the assembly, in view of the present condition and prospects of the Foreign Mission cause, which proved to be so much better than our fears and anticipations. It is well known that the situation of the Board has been quite critical, and the prospect for resources dark and gloomy; and in this state of affairs, an urgent appeal for help was issued a short time since to the churches. Most joyfully was the announcement received, that this appeal had not been in vain. The exigency of the case has been fully met, thanks be to God, and under him to his people, the Board are free from embarrassment. As was stated by Dr. Bolles, with deep emotion, they do not owe a cent; so that no future contributions will be needed to take up back paper or to pay old debts, but all will go to carry the work forward. A resolution of thanksgiving to Almighty God for this result, was passed with united voice and united heart. The spirit of gratitude and praise glowed in every breast, and animated every countenance.

A resolution was also passed, repeating the invitation of the Board to our venerable brother Judson to return and spend a short season, at least, in this country. The hope was expressed, (although it was acknowledged to be quite doubtful,) that if the invitation was thus publicly given, he might be induced to accept it, and thus, with the blessing of God, recruit his wasted health, and by his presence among us, give a fresh impulse and interest to the cause. We sincerely hope that Br. J. will consent to revisit America, and let us once more behold him and hear his voice in the land of the living.

The following is a brief abstract of the twenty sixth annual report of the Board, which we gather from a summary prepared by the Secretary:

Some of the missions have, the past year, enjoyed enlarged prosperity; while the aspect of others seems to challenge a more vigorous faith toward God. Two of the missionaries have died: Rev. D. B. Rollin, of the Shawanoe mission, and Rev. Moses Merrill, of the Otee mission.

The number of missions to Indian Tribes is eleven, among the Ojibwas, Ottawas, Oneidas, Shawanoes, Delawares, Potawatomes, Otcas, Cherokees, Creeks and Chotaws, including in all, 13 stations and out-stations, 28 missionaries and assistants, 9 native assistants, and 9 churches. Baptized during the past year, 18. Present number of members, 115.

There are three missions in Europe, viz:—France, 12 stations and out-stations, one missionary and one assistant besides 11 native assistants, and 7 churches. Baptized during the year, 13. Present number, 142. Germany, 4 stations, 8 native assistants, including Br. Oncken, and 6 churches. Baptisms, 65; present number, 179. Greece, one station, one missionary, and 2 female assistants.

One mission in West Africa, Basa, 2 stations, with five missionaries and assistants.

In Asia, there are eight missions, viz: Maulmain and vicinity, Tavoy, Rangoon, Ava, Arracan, Siam and China, Asam and Telogoos.—Total stations and out-stations, 36; missionaries and assistants, 60; native assistants, 66; churches, 29; baptisms during the year, 170; present number, 1450. At Rangoon, hundreds are waiting for baptism, the missionary not being able to visit them.

Thus it appears that the whole number of missions is twenty-three. Stations and out-stations, 68. Missionaries and assistants, 98. Native do, 94. Churches, 51. Baptisms the last year, 266. Church members, more than 2500.

Three preachers and six female assistants have been appointed by the Board the past year, exclusively of native assistants. Six preachers have been released from their engagements, including two preachers who have died. Decrease of American missionaries and assistants, 7.

Amount of printing at the Maulmain press, 94,000 copies, or 8,125,000 octavo pages. Tavoy, 1,642,666 pages. Bangkok, 1,500,000 do.—Shawano, 58,600 do. At some of the stations the press was in operation only a part of the year. The amount of printing at the Asam press has not been reported. The printing executed at the Maulmain press, from the beginning, amounts to 55,050,200 pages.

The receipts from churches, auxiliary societies and individuals, exclusive of appropriations from other institutions, in the year ending April 18, 1840, were \$57,781 36.

The expenditures for the year, exclusive of the same appropriations, were \$65,332 19.

The appropriations received for Bible and Tract operations and Indian schools, were \$18,400.

From the above it will be seen, that there is a decrease of seven in the whole number of missionaries; so that while the prospect is on the whole cheering and encouraging, the aspect of affairs calls for the undiminished efforts and prayers of the people of God.

BAPTIST PUBLICATION SOCIETY.—The Convention called to consider the propriety of organizing a Sunday School and Publishing Society, assembled at the Oliver street church on Wednesday morning at half past 8 o'clock, and after some discussion, a committee was appointed to bring the business in some definite shape before the meeting. On Thursday morning, the Convention again met at the Tabernacle in Mulberry street, and the committee reported a resolution recommending that the Baptist General Tract Society so remodel its constitution, as to adapt it to the purposes of a Sunday School and Publishing Society. Quite a long and desultory debate ensued, as there were many who did not consider it advisable to organize anything like a denominational Sunday School Union at present, although there was no difference of opinion as to the necessity of a Publication Society, to publish books for Sunday Schools, in connection with other works needed by the denomination. The subject was mainly referred to the Tract Society.

The Baptist General Tract Society then convened—Rev. G. B. Ide, President, in the chair. After the transaction of the usual business, the reading of the annual report, &c., the proposition to reorganize the society was taken up, and during the remainder of the day, the whole subject was freely canvassed and discussed in all its bearings. The result finally was, the adoption of a revised constitution, by which the society assumed the name of "the American Baptist Sunday School and Publication Society." Its object, as stated in the constitution, is, to publish such books, tracts, &c. as are needed by the denomination, and to promote Sunday Schools by the publication of books, and such other measures as experience may prove expedient. The board was located in Philadelphia, and Br. Ide elected President. The names of the remaining officers we cannot give this week.

The National Baptist Anti-Slavery Convention, (in pursuance of a call signed by about seven hundred Baptists, chiefly ministers, from various parts of the country,) assembled at the Douglass street church on Tuesday afternoon, and held its sessions during the two following days. Brother Elon Galusha of New York, President, Br. C. P. Grosvenor of Mass. Vice President, Br. O. S. Murray, Vt. Secretary, and Br. Sawyer, Vt. Ass't Secretary.

A General Committee was appointed for the ensuing year; an Address to the Southern churches was adopted, and also one to the churches at the North; and Brethren Colver, Grosvenor and Galusha appointed delegates to the "World's Convention" at London in June next.

These various societies will meet next year at Baltimore, when the Baptist Triennial Convention will hold its session with the Calvert street church in that city.

Rev. B. Cook, jr., late pastor of the Baptist church in Willimantic, who has been spending the past winter at the South, has now returned to this State, and we are gratified to learn that his health is greatly improved. His pastoral connection with the Willimantic church is closed, he having resigned his charge last winter.

SABBATH SCHOOL NOTICE.—Br. Cook handed us a notice last week in New York, for insertion in the Secretary, but by some means it has been lost or mislaid. The substance of the notice, however, was a request that the secretaries of all Sabbath School Societies in this State would furnish him, as soon as possible, with the statistics of their respective schools, in order that he may prepare a report for the Convention.

Rev. B. Cook, jr., Willimantic, Conn.

LITCHFIELD COUNTY MINISTERIAL CONFERENCE.

A meeting of Ministers and Deacons of Litchfield County and vicinity, was held with the Baptist church in Norfolk, on Wednesday, April 23d. The Conference was organized by the appointment of Dea. J. Barker, Moderator, and Br. T. Benedict, Clerk. Prayer by Br. Squires. Essays were read by Br'n. Ambler, Benedict, Doty and Squires. Br. Ambler, in answer to the question, What evidence have we that Solomon became a true penitent after his grievous sin? showed that strong presumptive evidence is found in Ecclesiastes and Solomon's Songs that he became a true penitent. Br. Benedict read his answer to this question, Are we warranted from Scripture, in believing that the Baptism of the Holy Ghost was to continue beyond the apostolic age? In maintaining the negative, he showed that no positive evidence was given in Scripture that it was the design of the great giver of the Holy Spirit that its miraculous power should extend beyond the apostolic age. Br'n. Doty & Squires on this question, Did the office of Elder distinct from Bishop exist in the apostolic age? Br. Doty maintained the affirmative, and Br. Squires the negative. At half past one, Br. Doty delivered a discourse from 1 Cor. xv: 22, after which the general subject was discussed, viz., The Bible doctrine of Sanctification. It was the unanimous opinion of the Conference that the Bible represents Sanctification as a progressive work commenced in the soul by the Holy Spirit and carried on by his agency through the life of the Christian, and consummated when the subject shall be perfected in glory.

The following subjects were given out for the next meeting. Rev. xxii: 19—Toby and Doty. Romans ix: 6—Ambler and Doty. 1 Tim. ii: 15—Toby and Squires. Psalms lviii: 3—Deacons Barker, Hartwell and Stevens. Exodus iv: 24—Benedict and Squires.

The ground of the Sinner's Justification—Br. Frost. General Subject—Romans, chap. iv. The next meeting will be held with the 2d church in Colebrook, on the last Wednesday in June next, at ten o'clock, A. M. Br. Benedict, the first preacher, Br. Ambler, his alternate.

During the session, sermons were delivered by Br'n. Doty, Squires and Toby.—Com.

Rev. Wm. A. Smith, late pastor of the Baptist church in Chesterfield, (Montville), Conn., has received and accepted an invitation to take the pastoral care of the Baptist church in Agawam, Mass.

BIBLE TRANSLATION SOCIETY IN ENGLAND.—The last number of the Baptist Advocate contains a long account (copied from the London Patriot.) of a meeting held at New Park Street chapel, London, on the 21st of March, at which the Baptists formed a Bible Translation Society. Wm. B. Gurney, Esq., presided, and addresses were made by Rev. J. H. Hinton, Rev. Dr. Hoby, Rev. Dr. Cox, Rev. Joseph Wallis, Rev. A. Maclay, Dr. Murch, and Rev. C. Stovel. The following resolutions passed at the meeting, will show the plan and principles of the society:

1. That this meeting, assembled for the purpose of forming a society for the encouragement and circulation of faithful versions of the Holy Scriptures, seriously deplore the necessity under which they act, but that the continued refusal of the committee of the British and Foreign Bible Society to aid the translations made by Baptist Missionaries in the east, unless they consent to suppress that portion of the word of God which relates to the ordinance of baptism—after having supported them more than twenty years—leaves them no alternative but to take up that department of Christian labor from which the Bible Society resolves to retire.

II. That in adopting the present measure, the friends of Bible translation, now assembled, sincerely disavow a spirit of hostility or unkindness towards the British and Foreign Bible Society, that they act under an imperative sense of duty, and not from party or denominational motives; that the disagreement between them and the Committee of that institution, although it has arisen in relation to the words which refer to the ordinance of baptism, involves great and momentous principles respecting both the faithful translation of the word of God and the moral independence of the translators of it in every denomination; and that they accordingly desire to proceed in supporting those faithful versions which the Committee refuse to aid, not in the temper of opponents, but of independent coadjutors in the field of Bible distribution.

III. That a society be now formed, of which the following be the title, constitution and rules:

1. The name of this society shall be the Bible Translation Society.
2. It shall be the object of this Society to encourage the production and circulation of complete translations of the holy scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by words signifying immersion.
3. Each subscriber of £1 is per annum shall be a member.
4. Each subscriber of £10 10s. at one time shall be a member for life.
5. An Executor paying a bequest of £19 19s. and upwards shall be a member for life.
6. The management of the society shall be vested in a committee, with a treasurer and secretary.
7. An annual meeting of subscribers shall be held at a time and place to be fixed by the committee, when the proceedings of the year shall be reported, and the committee and officers chosen.
8. Every minister subscribing £1 is per annum, or who has made a collection within the preceding year for the Society, and every secretary of any auxiliary Society, shall be entitled to attend and vote at all meetings of the committee.

CHRISTIAN REVIEW.—The 17th number of the Review is received. It contains nine articles, all valuable and interesting, but our readers will get no idea of the character of any of them from their titles merely, and we therefore will not occupy space in giving them. The work must be read to be appreciated.

CHURCH CONSTITUTED.—The late revival in Smithfield, R. I. and vicinity, has resulted in the organization of a new Baptist Church in the village of Lonsdale. As we learn from the Watchman, a council convened on the 21st ult. at the school-house in that village, and publicly recognized the new church, consisting of thirty-seven members, dismissed from the Baptist church at Valley Falls for the purpose of setting up the standard in the village where they reside. The public services took place in the evening of the same day—sermon by Rev. Wm. Hague, of Providence.

HARTFORD CO. TEMPERANCE SOCIETY.

At the annual meeting of this Society, in Hartford, April, 23, 1840, the following gentlemen were appointed officers for the year ensuing.

A. M. COLLINS, Hartford, President.
Vice Presidents.—Joseph Wright, New Britain, Martin Ellsworth, Windsor; B. D. Buck, Wethersfield; Horace Pitkin, Manchester.

Directors.—Melvin Copeland, Hartford; B. W. Green, do.; S. Cowles, 2d, Farmington; Howell W. Brown, S. Glastenbury.

D. Hemenway, Secretary.
B. Hudson, Hartford, Treasurer.

Next meeting of the Society is appointed to be held in West Hartford, on the 4th Tuesday in May.

D. HEMENWAY, Sec'y.

"CHRISTIAN CITIZEN."—We have received the first number of a weekly paper just published in Boston, under the above title, edited by E. J. and G. Stevens. The plan of the paper is certainly "something new under the sun," the design of the editors being "to make it a political and theological journal," that is, as appears from the prospectus, to devote it to the interests of religion and party politics. In religion, the editors are Episcopalians, in politics, they are strong Harrison men. We doubt whether the plan will succeed—indeed, we cannot say that it ought to succeed, although, perhaps, it is not our business to say so. Without saying any thing either for or against General Harrison, or the Episcopal church, we do not believe that any such amalgamation of interests will be sustained.

Rev. Samuel W. Field, late of Newton Theological Institution, was installed as pastor of the Baptist church in Methuen, Mass., on Wednesday, the 22d ult.

THE AMISTAD AFRICANS.—The case of these captives was brought up before the Circuit Court at New Haven last week, on the appeal from the decision of Judge Judson. The result is, that the Circuit Court have affirmed that decision in form, and the Spanish minister has again appealed to the Supreme Court of the United States. The case will come before that tribunal next January.

CONNECTICUT LEGISLATURE.—The Legislature of this State assembled at New Haven on Wednesday, the 6th inst. The House was called to order by Jehiel Williams, Esq., of New Milford, and on balloting for Speaker, CHARLES J. MC CURDY, Esq., of Lyme, was chosen. Abijah Catlin, Esq., was chosen Clerk, but declined the appointment, and after three more ballottings, Jonathan A. Welch, Esq., was elected. E. C. Bacon, Esq., was chosen assistant clerk, but declined, and on motion, the choice was postponed, for the purpose of receiving the Governor's message.

The Senate organized by appointing the Hon. Abner Hendee President pro tem., and Nelson Brewster, Esq., Clerk. The message was not delivered until afternoon.

CONGRESS.—The appropriation Bill, after a protracted debate, and a great many long speeches, has passed the House. The report of the Select Committee upon the late fictitious scene between Messrs. Garland and Bynum, has not yet been acted upon. Both Houses adjourned from Monday until Saturday, to prepare the halls for the summer session.

MYSTERY.—The following letter from the Postmaster at Clyde, N. Y., to the Postmaster in this city, we copy from the Hartford Times:

CLYDE, WAYNE CO., N. Y., May 1st, 1840.
DEAR SIR—You may observe the cause of humanity, and probably assist in bringing the guilty to punishment, by handing this to some one of your papers, with the request that it be generally published.

About the 26th of last month, the bones of a man were found on the Cayuga marshes, five miles east of this place, and had, to all appearances, laid there a year. The body had, on when found, a Blue Broadcloth Coat and Pantaloons, a pair of fine Calf Skin Boots, and a Fur Hat, with the names Stillman & Hills, Hartford, Conn., stamped on the inside. In his pockets were found a Calf Skin Wallet, empty, and a silver pencil marked with the name J. NORTON, on the side. From the appearance of the bones, and the manner in which the right boot was worn, it is quite evident the deceased was lame in the right leg or hip.—From the manner in which the body was first found, it is evident it was taken there from the Canal, which is about fifty rods distant, and deposited in the high grass, which stands at least four feet high, at all seasons of the year. Any further information can be obtained by writing to the Postmaster at this place.

Yours truly,
AARON GRISWOLD, P. M.

TOMATO WINE.—Dr. Horace C. Gillette, of East Windsor, informs us that he has succeeded in producing, from the juice of the Tomato, a liquor scarcely to be distinguished, in its appearance and flavor, from some of the best species of pure wine. At the close of the last season, when it was becoming difficult longer to preserve the ripened fruit from decay, he took a quantity of Tomatoes, by way of experiment, and extracted the juice by simple pressure until he had obtained about two quarts. To this, after having strained it and put it into a glass bottle he added two pounds of sugar—the common article known as molasses sugar. It was then set aside and left to go through the natural process of fermentation; and, being out of sight, was soon out of mind. On recurring to the experiment a few days since, the result was found as above stated.

If the medicinal properties of the Tomato, which are now generally understood to be valuable, are in no way impaired or lost by this operation, the discovery of Dr. Gillette may be of no small advantage to medical practice; inasmuch as it renders it practicable, with very little trouble or expense, to retain the essential virtues of this vegetable in a state of perfect preservation, and in a form most agreeable for use by invalids.

Since the above was in type Dr. Gillette has presented a specimen of the new article at our office. Though it might be inferred from the foregoing account, yet it may be well to state expressly, that no alcohol has been added to assist in the preservation; and that no such addition seems to be necessary to prevent acetous fermentation, towards which scarcely the slightest tendency is discovered.—*Connecticut Observer.*

The Bishop of Exeter has presented to the House of Lords an able exhibition of the demoralizing and dangerous opinions of Mr. Owen, on marriage, conjugal fidelity, human depravity, &c., and intimated his intention to move an address to the crown, to enforce the law against the promulgation of blasphemous doctrines, and to support the morality and religion of the country. How much better would it be for the Bishops and Clergy of England to preach the whole truth of God faithfully, and trust in the Lord to defeat error and support religion, than trust in an arm of flesh!—*Boston Recorder.*

During the last ten years, the United States are said to have imported \$34,000,000 worth of iron, chiefly from England. And this too, in the face of the fact, that we have the most extensive iron mines, or mountains in the world, which are almost holding out their hands and asking to be worked.

From the New York Express, May 4.

FIFTEEN DAYS LATER FROM ENGLAND.

The steamship Great Western, Capt. Hoskins, arrived at her berth yesterday, at 11 o'clock, in 13 days from Bristol, bringing London dates to the 16th, Liverpool to the 14th, and later dates from all parts of the continent. The dates from China are later, and the news in general is interesting.

In the House of Commons, on the 13th of April, on the motion of Lord J. Russell, an address was ordered to be presented to her Majesty, praying her Majesty to direct that the correspondence received, relating to the American boundary question be laid before the House.

In answer to Sir R. Peel, Lord J. Russell stated that the documents relating to the American boundary had not been printed because they had not been received from Mr. Fox before they had appeared in the American newspapers. The papers which had since been received would be laid on the table before the adjournment.

Hostilities were said to have commenced between England and Sicily.

The difficulties with China continue, with no prospect of a settlement.

Cotton has not improved, nor has there been much decline, except in inferior descriptions.

An order in council has been issued authorizing reprisals upon the Chinese commerce.

A rebellion has broken out in the canton of Valais, in Switzerland. The Republican party overthrew the Aristocracy, and now command the town of Sion and the canton.

The Belgian Ministers have all again resigned.—More neutralizing property is required to reduce the fermentation.

CHINA.

The overland mail from Bombay arrived at London on the 6th of April, in 36 days, bringing dates from Canton to the 8th of January. Lord Auckland arrived at Calcutta on the 11th of February, and was actively engaged in forwarding and completing the preparations against China. The expedition was to be ready on the 1st of May, and was to consist of the following troops:

The 21st and 24th regiments, with two regiments of native infantry from Bengal, one regiment of artillery, and one of engineers from Madras, and one regiment of the line from Ceylon, making in the whole a force of about 10,000 men.

It was the opinion of the best informed persons that the object of the Governor General was rather to alarm than to subdue the Chinese, and to bring them to a proper sense of the value of English commerce and friendly relations. The whole armament was to be placed under the command of Lieut. Gen. Sir R. Arbuthnot, while Generals Oglender and Walker would act under his orders.

There was no possibility of a renewal of the trade with China. Lin had issued an order prohibiting the introduction of any English goods in foreign vessels.

TEXAS.—The last accounts from San Antonio state, that the messenger sent to the Comanches, after the slaughter of their chiefs, had not returned, although a sufficient time had elapsed. It was apprehended they would murder their prisoners by way of retaliation. Unless they sue for peace, and make atonement for the past, the Texans threaten to hunt them down like savage beasts of prey, and declare a war of extermination.

Sufferings on the Frontiers.—One of the prisoners among the Comanches, Mrs. Webster, who escaped and came into San Antonio a few days after the terrible slaughter, was twelve days, after leaving the Indians, wandering about before she reached a point of safety. She carried her child the whole time, and gleaned her subsistence from the fruit of the prickly pear, which abounds in those regions. Several times she saw marauding bands of the enemy, but contrived to elude them.

From the Phil. U. S. Gazette.

Considerable excitement has been caused in our city by the unexpected disappearance of Mr. Geddes, a merchant who came to Philadelphia on business from Northumberland county, Penn.

Mr. G. having transacted his business and paid some money due for merchandise, on Tuesday last, to Messrs. Hay, Lyon & Grosh, North Third street, mentioned that he should start early the next morning for home, taking with him from three to five thousand dollars, received for produce sold, and a bundle from the Farmers' and Mechanics' Bank, containing one hundred and five thousand dollars. The latter he requested to leave in the fire proof until next morning. It was accordingly one of the partners would get up early and give it to him when he was ready to go.

Mr. G. that evening went out with a friend and visited several places. He returned to the City Hotel, and was seen sitting in the bar room until nearly midnight. He then put on his boots and hat and went out. He was met in Market street by the porter (we believe) of the hotel, who told him that it was too early to go to the stage office. Mr. G. replied that he was not going there, but to some other place. The next morning Messrs. H. E. L. & G. were astonished to find that the bundle of money had not been removed from their fire proof. They supposed, however, that Mr. G. had postponed his departure for a day, and nothing was said. On the next day enquiries were made, and it was found that Mr. G. had not been seen, that his bed for two nights had not been disturbed, and that his trunks were in the room.

The gentleman who held the bundle of money immediately returned it to the bank, with a notice of the cause. Enquiries were made, and on Saturday the Mayor had an examination in private of persons supposed to know something of the circumstances, but we do not learn that any thing was elicited. We are told that the key was found in one of Mr. G.'s trunks; and this has led to the apprehension that some persons, aware that he was to take with him the large bundle of money, had decoyed him off, and killed him, and then took the key, went to his chamber, and opened his trunk, with the hope of finding therein the money.

There was found in that trunk only a few clothes, and Mr. G. had declined taking up a small bundle, because his trunks were crowded. In this situation matters now stand.

COLLEGES AND NEWSPAPERS.—We learn from the Christian Review, that there are nominally ninety-five colleges now in the United States, with about ninety-five hundred students, twenty-seven medical schools, with about twenty-seven hundred and fifty students; thirty-seven theological schools, with about fourteen hundred students; and eight law schools, with about three hundred and fifty students. We learn from the same source that there are now one thousand five hundred and fifty-five newspapers and other periodicals published in this country, two hundred and sixty-seven published in New England, (Massachusetts one hundred and twenty-four); two hundred and seventy-four in the state of New York, two hundred and fifty-three in Pennsylvania, one hundred and sixty-four in Ohio. The next largest number in a single State is sixty-nine, and the smallest number three.

FOUR BOYS DROWNED LAST SABBATH.—During the sudden wind which arose last Sunday afternoon, a boat on the North River, containing four boys, was upset—and all of them were drowned!

THREE MEN DROWNED LAST SABBATH.—At the same time, in another boat, on the same river, were five men, three of whom were drowned, two being rescued by the exertions of those who witnessed their danger.

Remember the FOUR BOYS, and the THREE MEN—and then Remember the Sabbath day, to keep it holy.—*N. Y. Evangelist.*

MARRIED MEN.—A regulation has been passed by the War department, excluding married men from being examined as candidates for the army.

MAINE BOUNDARY.—The Augusta Age of 20th April, says the U. S. troops, heretofore understood to have been ordered to Houlton, are in fact ordered to the disputed territory.

FALL OF RENTS.—A New York paper states that the store in Broadway, that has been for some time past occupied by Bailey, Keeler & Remsen, was leased to them for ten years at the annual rent of \$10,000. It has recently been rented for \$1000 a year.

The Morus Multicaulis has declined sadly, and seems now to be quite out of favor. A lot of 30,000, in good order, was offered by auction, at New York, a few days since, for \$25, but no one would take them. A year ago the lot would have brought some fifteen or twenty thousand dollars.

At Trenton, on the railroad, a poor woman was standing between the track and the canal, as the Philadelphia train came in, and although not in danger, she was frightened, and rushing into the car-house was caught between the car and the edge of the platform. Her breast bone was crushed in, and her left arm was fractured.

It is stated that the wheat and rye fields throughout Pennsylvania, present the most flattering appearance, and it is calculated by some that the coming harvest will exceed that of 1839.

SAFEGUARD.—A confirmed tobacco chewer, says the St. Louis Gazette, for fifty years, chews one mile and a quarter in length of tobacco in that time.

MARRIED.

In this city, 6th inst., by Rev. J. S. Eaton, Ezekiel M. Woodworth, of Suffield, to Miss Eliza A. Culver, of Manchester.

In this city, on the 30th ult., by the Rev. O. E. Daggett, Mr. Francis Cooley, to Miss Laura Ann Palmer.

At New Haven, 5th ult., by the Rev. Mr. Dutton, the Hon. David Daggett to Miss Mary Lines.

DIED.

In this city, on the 6th inst., Professor S. Hovey, aged 43.

In this city, on the 30th ult., Alfred Lucius, aged 10 months, only child of Norman and Elizabeth S. Barr.

At Litchfield, on the 23d inst., James Pierpont, Esq., aged 79.

At Willington, on the 24th ult., after a protracted illness of more than six years, Miss Eliza Vinton, aged 30. She left the world in full hope of a blessed immortality beyond the grave. Miss V. was a sister of Br. J. H. Vinton, missionary in Burmah. [Chr. Watchman please copy.]

At Chelsea, Mass., on the 1st inst., after an illness of only three or four days, Mr. Josiah McWhinnie, recently a student at the Connecticut Literary Institution. He was a young man, much esteemed, and of ardent piety, and had gone to the Institution at Newton, to finish his preparation for the gospel ministry.

At Simsbury, on the 23d ult., Mr. Luther Griswold, aged 74.

At Norwich, on the 23d ult., Mr. John Cox, aged 58.

At Ogden, N. Y., April 4, Mr. Seth Stanley, formerly of Berlin, Ct., aged 45.

Receipts for the week ending May 6.

H. Jackson, 2 00; F. Hawley, 2 00; B. Remington, 1 50; T. Benedict, for five, 8 75; E. Doty, 20 55; H. Webster, 2 00.

NOTICE.—The Ashford Baptist Association will hold its next meeting with the Baptist church in Mansfield, on the last Wednesday in May, at 10 o'clock, A. M. Preacher, J. Grow. The attention of the churches is particularly directed to the Reports of Committees, No. 1. See Minutes, 1839.
S. BARROWS, Clerk.
May 5, 1840.

NOTICE.—The next quarterly meeting of the New London County and vicinity Ministerial Conference will be held at Rev. I. R. Steward's, in Grotton, the 3d Tuesday of the present month, at 2 o'clock, P. M.
N. E. SHAILER, Sec'y.

NOTICE.—The ministers of the Ashford Association will hold their quarterly meeting on the 2nd Tuesday in May next, at 1 o'clock, P. M., at the house of Rev. E. Skinner, in Ashford.

West Woodstock, April 28th, 1840.

NOTICE.—The Tolland County Anti-Slavery Society will meet at the Methodist Meeting house in Somers, on Tuesday, the 26th inst., at 1 o'clock, P. M. It is hoped that all the town societies will be represented.
S. BARROWS, Cor. Sec.

THE Fairfield County Anti-Slavery Society will hold its next monthly meeting at Weston, in the South Baptist Church, on Tuesday, the 19th of May, at 10 o'clock, A. M.

Delegates from every auxiliary Society in the County will be expected to be present.

LEVI STUART, Sec. pro tem.
Sherman, April 18, 1840.

Notice.

THE Subscribers have mutually agreed to transact the GROCERY & PROVISION business in all its branches, under the name and firm of BROAD & READ, and offer to their friends and the public generally a prime lot of Family Provisions, which shall be sold as cheap as the cheapest, at the corner of Main and Pearl streets.

By the Subscribers Butter, Cheese, Eggs, Oats, Corn, Potatoes and all kinds of Country produce.—Please give us a call.

SANFORD S. BROAD.
TIMOTHY READ.

May 8.

New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French; Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; bat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purse, 17 cents; Mouslin de Lane Shawls, 25 cts; Challey Handkerchiefs, 37 cts; do. Scarfs, 17 cents; 8-4 Brocha Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by
A. F. ALPRESS,
opposite North Baptist Church.

May 8, 1840.

The Ladies

ARE very respectfully invited to examine the assortment of most splendid London PRINTS, of the latest importation; they are truly splendid, received by this morning's box, now opening by
A. F. ALPRESS,
opposite North Baptist Church.

May 8, 1840.

At a Court of Probate holden at Hebron, within and for the District of Hebron, on the 4th day of May, A. D. 1840.

Present, ABNER HENDEE, Esq., Judge.
On motion of Elisha Andrus, Executor of the last will of Elisha Andrus, late of Bolton, within said district, deceased. This Court doth decree that six months be allowed and limited for the creditors of said Estate to exhibit their claims against the same to said administrator. And direct that public notice be given of this order, by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Bolton, nearest where the deceased last dwelt.

Certified from Record.
LUCIUS J. HENDEE, Clerk.

Christian Review.

THE first number of the 5th volume of the Christian Review is received at this agency, and is now ready for delivery to subscribers.

ROBINS & FOLGER.
Hartford, May 8, 1840.

THE Subscribers keep on hand an assortment of all the Books published by the New England Sabbath School Society, designed for Sabbath schools.

ROBINS & FOLGER.
May 8.

Rich Spring Goods.

JOHN OLMSTED & CO. are opening a beautiful assortment of French Prints, Mouselin de Lains, and Satin Stripe Challis, in entire new designs; heavy, plain, plaid, stripe and figured Silks; new style Brocha and other Shawls, Scarfs and Hdk'fs, jet and blue black Bombazines of superior fabric, together with a full assortment of Mourning Goods, Gloves, Hosiery, Lace Goods, &c. In our Cloth Room, an extensive assortment of Broadcloths, Cassimeres, Vestings, and goods for men's and boys' summer wear, in great variety. In our Carpet Ware Room, 50 pieces Brussels 3 ply and super Ingrain Carpets; 10 bales low priced Ingrain do.; 100 pieces 4-4, 5-4, 6-4 Canton Matting; 3-4 to 10-4 Oil Flour Carpets; Druggists, Rugs, &c. Also, a full supply of Sheetings, Diapers, Table Cloths, and housekeeping articles in the dry goods line, all of which will be sold at the lowest New York prices.

April 17.

SHORTLY WILL BE PUBLISHED, BY SUBSCRIPTION,

A History of Baptism.

From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all the FACTS relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion, and that of Dr. MURPHY, President of Stepney College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking, relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction and that of the Denomination) of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

INTRODUCTION.—On the importance of a thorough historical investigation of controverted subjects.—CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts. IV. Testimony from the Epistles. V. Passages relating to Circumcision; Jewish Proselyte Baptism, &c. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism. IX. Church History.—Infant Communion and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid enquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling, into the churches; and a view of the doctrinal errors on which it was originally based. It is hoped such a work may contribute in some measure, at least, to the advancement of the kingdom of Christ in the world, for it is descriptive of that glorious era, that "knowledge shall be increased."

The work will be published in 12mo. not less than 300 pages; the paper and typographical execution, as well as size, will resemble "King's Memoir of Boardman." It will be printed at one of the first offices in New York or Boston. The price will be One Dollar, to

POETRY.

THE LORD'S PRAYER.

Our Father who art in Heaven,
Hallowed be thy name;
Thy kingdom come; thy will be done
In heaven,—on earth the same.

Give us our bread this day;
Forgive us as we forgive;
And help, we pray, that we may
Free from temptation live.

Deliver us from evil,
And pardon all our sin;
For the kingdom's thine, the power divine,
And glory, aye. Amen.

Hartford, April, 1840.

MISCELLANEOUS.

VULGARITY IN PREACHING.

Some men, professing to avoid language hard to be understood, and to speak with great plainness, adopt expressions into their most solemn sermons, which are only fit for the intercourse of "rowdies," and the colloquial slang of the bar-room—that is—for occasions which should have no existence. The vulgar minded may be pleased at this, because the very incongruity of these with religion, may seem to them like wit. The more intelligent and devout may sometimes endeavor to endure them, lest their remonstrance might be construed into opposition to the work of salvation. The result is bad; religion is calculated to elevate and refine even the lowest propensities of human nature; how is it then abused when its ministry do violence to those which are most gentle, noble and attractive. Profane men make comparisons, advantageous to themselves. Devout men feel their sublimest aspirations of spiritual affection clouded by vexations and unworthy associations. Men of cultivated taste, who are irreligious, have their prejudices confirmed. The public taste is injured, piety is corrupted, its standard depressed, and its influence contracted.

For all this, what apology can we find? Is it ignorance? Can any man who is too ignorant to read the scriptures, be admitted to the pulpit? Is it a design to be understood? Can any man expect to use language better fitted to be understood than that of the prophets, apostles, and most of all, of the Lord Jesus Christ. Yet will any advocate of vulgarisms and flash phrases in the pulpit, pretend that they are sanctioned in that book, in which a fool need not err. Will a man who makes the style of Moses, or Job, or David, or Isaiah, or Paul, or John his study and model, fall into a dialect both irreverent and vulgar, which like the unjust judge, knows not God, neither regards man? Was there ever a preacher more replete with simplicity, more awfully earnest, more pungently impressive, than Him who spake as never man spake? Yet where, in all his recorded words, can you find one which will justify irreverence in our addresses to God, or vulgarity in our discourses to men. Men of solid education are not often led into this error. Ignorant men are liable to this, and to the opposite also. Orators who have ignorance, but have a notion to appear learned, often become bombastic, collect pompous words for the sake of seeming sublime, and making themselves ridiculous to the intelligent, for the sake of seeming to be prodigies to the vulgar.—N. Y. Evangelist.

MISAPPREHENSION OF PRAYER.

There are many, both in and out of the Church, who pray formally under a total misapprehension of the nature of the act. Prayer is often and properly urged as a duty incumbent on every subject of the divine government, and from a misunderstanding, perhaps of the injunction, it has come to be regarded by many as a dry, abstract duty which they are required to perform. It is their duty to pray once, twice, or thrice a day, and unless they go through the form, their conscience accuses them.—They do not seem to regard it as the method of soliciting God for those favors and mercies which he alone can bestow; as the expression of the heart's wants and desires, but as a task in the fulfillment of which they have very little interest. This misapprehension is much more frequent than is imagined, else why is it that there are so many prayers which are forgotten as soon as offered? If we really express the desires of our hearts; if we wish and expect God to hear us; if when we confess sin we really feel that we are sinners, or if when we ask pardon, we wish to obtain it, why are we so dull and formal? Why are we not as much in earnest in asking God for spiritual favors as we are in asking a fellow man for some great temporal favor? Why do we not press our suit, wait for the answer, and earnestly look for it? A subject, in compliance with the customs of a court, might ceremoniously bow in the royal presence every day, but if that same subject had to ask for his life, he would do it with more fervor, and would anxiously wait to hear the royal decision. So where prayer is regarded as a mere ceremony, or dry and heartless form of duty, it cannot be expected that the heart should be engaged and interested in it; but where it is understood to be the way appointed of God, in which he will hear all our wants and desires, the lips will not merely say prayers, but the heart will pray, rejoicing in the privilege of soliciting all things from him who giveth liberally and bountifully to those who ask in faith, nothing doubting.—Christian Index.

DOING GOOD.—Says an eloquent speaker, in reference to a judicious application of means, in our efforts to do good: "You may cool water downwards, but you must heat it upwards. So with society; it deteriorates downwards, and improves upwards. If the upper classes become vicious, they descend; if the lower virtuous, they rise. This fact was recognised by Christ and his apostles, for they directed their attention chiefly to the lower strata of the social mass. Had they commenced with the upper, they would doubtless have succeeded with a single stratum, but all beneath would have remained untouched by gracious influences. By beginning with the lower they acted wisely, as he acts wisely who kindles a fire beneath a fluid instead of above it."

THE LAND OF BEAULAH.

"Beulah, married; a name given to the Jewish Church, importing its marriage with God, as their husband and sovereign." Isaiah lxii: 4. *Calmet*. A name given by Bunyan, to a state in the Christian's experience, where the sun shines night and day. Of which Payson once said—

"When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing night and day, I used to doubt whether there was such a place, but now my experience has convinced me of it, and it infinitely transcends all my previous conceptions."

Dr. Payson, in his letter, says—"Were I to adopt the language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give me his permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should thus deign to shine on a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."—Wesleyan Journal.

OF RICHES.

I cannot call riches better than the "baggage" of virtue; the Roman word is better, "impedimenta." For as the baggage is to an army, so are riches to virtue. It cannot be spared or left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit. So saith Solomon: "Where much is, are many to consume, and what hath the owner but the sight of it with his eyes?" The personal fruition in any man cannot reach to feel great riches; there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner. Do you not see what feigned prices are set upon little stones and rarities? And what works of ostentation are undertaken, because there might seem to be some use in great riches? But then you will say that they may be of use to buy men out of dangers and troubles. As Solomon saith, "Riches are as a strong hold in the imagination of a rich man." But this is excellently expressed, that it is in imagination, and not always in fact. For certainly, great riches have sold out more men than they have bought out.—Lord Bacon.

From the Maine Cultivator.

"O thou invisible spirit of rum! if thou hadst no name by which to know thee, we would call thee Devil."

Over the entrance to the foulest of the six spirit-sinks that pollute our village, [Hallowell, Me.] there is a singular and expressive device. It is the full length figure of a man; and from the sword that hangs by his side, and other professional emblems, I conclude that it is intended to represent a soldier. But why this insignia for a dram-shop? It must be that the occupant of this den is more honest than those of his neighbors, who pursue a kindred traffic. They say, "Our liquors are pure, strong and wholesome!" This honest man says, "I make no such pretensions. I hang out as the sign of my trade, the figure of a soldier—meaning thereby that I wage war upon the world. I deal out pestilence, famine and death!"

The right hand of this figure is directed towards certain mysterious letters, which are thus arranged:

REFR
ESH
MENT.

What can they mean? Is this the word REFRESHMENT thus strangely distorted? No—the inference we drew from the figure of the soldier, forbids this conclusion. Beside, should we admit this construction, the keeper of this sink will lose the little reputation for honesty that we have been disposed to give him.

What! is rum refreshing! Does that refresh, which makes a man a beggar, an idiot, a murderer!

These letters must mean

R etrace your steps young man!
E scape this sink of sin!
F lee! lest your soul be lost—
R um! lurk within!

E vil spirits harbor there—
S orrow, sin and black despair!
H onor, health say, Oh beware!

M adman! can you—will you—DARE you
E nter thus, a willing slave!
N ow know your fate! Oh God it is—
T IS TO FILL A DRUNKARD'S GRAVE!

W.

FARMING.—It is to be lamented that this heaven appointed employment should be so often abandoned for the anxious and uncertain pursuits of the city. The sons of farmers pining for the superficial gentility and hasty profits of trade, often leave their venerable parent without a son to carry on the paternal estate. Thus our cities are enlarged, business is overdone, and banks supply a fictitious capital. Thus a huge fabric of credit and speculation is constructed, liable at any time to break down at a puff of a political rumor, and involving millions in disappointment and poverty. Some of course must be at the top in all scrambles; and those alone are regarded by the ardent young ploughman who pines for city scenes, and rapid gains; so that though broken down traders and merchants are constantly retiring discomfited from the city—these are overlooked, and the progress of those only watched who were pressing on successfully.

Perhaps one of the great causes of all this is, that we seldom educate our sons as well for farm-

ing as for other purposes, and hence farming seems a more vulgar occupation. It is not indeed desirable to put a boy through the same studies for agriculture that are requisite for theology or the law. But there should be equal mental culture.

The young agriculturalist should learn chemistry, botany, mechanics, geology, history, &c., and thus acquire equal mental discipline, and far more valuable information than his professional brother who devotes himself to dead languages and technicalities. There would then be no looking down upon the clod-hopper, by the sons of the yard-stick and quill. When the fashionable and loquacious young clerk came from town, it would be soon seen that his brother who had been studying nature, knew more and was a nobler man than he who had been shut up with law books and ledgers, or behind a counter learning to measure goods and to be obsequious to the ladies.

The condition of the country at the present time ought to induce many of the young men now in colleges to choose the agricultural life. Many parents who are about to send their sons to college to prepare for a profession, should consider whether they had not better become farmers, and therefore sent to a good high school, or to some college where a student may take his choice of studies.—Baptist Adv.

The Baptist Library.

PROSPECTUS.

The "BAPTIST LIBRARY" is designed to be "A Republication of Standard Baptist works." The plan of republishing entire works, in the large and closely-printed pages of the Periodical, will enable us to furnish our patrons with a COMPLETE LIBRARY OF BAPTIST WORKS, at the immense reduction of eighty per cent. from the ordinary prices of the Booksellers. In other words—every person who takes this work for five years, will receive, independently of a large amount of miscellaneous matter, about FIFTY valuable works, for only \$7.50, to be paid in yearly installments of \$1.50 each. Again—let them begin to lay aside only 25 cts. per week in readiness for another year, let them do so for 5 years, and we will furnish them with a mass of information, and argument which would cost from thirty to forty dollars at the Bookstores. None, however, will be held responsible for more than one year at a time.

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ARGUMENTATIVE.—Booth's Pædobaptism examined; Gale's reply to Wall; Inne's Conversations on Baptism; Ryland's Candid Statement; Westlake's General View; Gibb's Defence of the Baptists; Carey's reply to Irving; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Pengilly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Taylor's Tracts; Wilson's Scripture Manual; The Baptism, or the Little Inquirer, by Wilson Jewell.

BIOGRAPHICAL.—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Stoughton, Boardman, Carey, MRS. HUNDRED SKETCHES, which will be selected from various sources.

MISCELLANEOUS.—Under this head will be embraced a collection of all the valuable fugitive pieces to be found; together with such NEW WORKS as may appear in future.

Last, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress, The Holy War, The Travels of True Godliness, The Gospel its Own Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c., &c.

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History of the Baptists in New England, A.D. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus') historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by J. G. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Pædobaptism Examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

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Biographical Sketches, of the following characters, and others.—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chiles, Joseph Cook, Lemuel Covell, Elijah Craig, Morgan Edwards, Benjamin Foster, Daniel Frisbie, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercer, Joshua Morse, Joseph Reese, Shubael Stearns, Samuel Stillman, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webster, Peter Werden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some valuable brethren have already favored us with, we feel grateful, and we doubt not we shall find many others who will be disposed to give us such results of their experience and reading as will tend to perfect our plan.

Permit us now dear brother or sister, father or mother, in Israel, who shall read this prospectus, to ask, will you patronize this undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yourself, your family and your posterity? To your personal efforts, under God, we expect to be indebted for the future progress we hope to make in this work.

From the Baptist Advocate.

THE BAPTIST LIBRARY.—We hail this publication as one which is adapted, if well sustained, to render incalculable service in disseminating truth and dissipating error. Although we scarcely know how to afford the room, we feel ourselves obliged by our views of the prospective usefulness of such a work, to insert a large portion of the prospectus. It will be published every fortnight, at the low price of \$1.50 per annum.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.
I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance. Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few if any among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and from the pens of their own brethren. I trust your publication will be greeted with the favor of the churches, and be liberally supported by their patronage throughout the land.

B. T. WELCH, Pastor of Pearl St. Bap. Chh. Albany.
I cheerfully concur in the above.
J. L. HODGE, Pastor of Green St. Chh. Albany.

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THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangement, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematic and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little key, marking the Readers them highly useful for reference.

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Sold Wholesale and Retail at R. WHITE'S and by ROBIN & FOLGER.
Hartford, Feb., 1840. 49

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April 10. 4

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